

An anniversary celebration (75th) was held by the lodge at the Royal Alexandra Hotel, Winnipeg, on Monday, 10th December. The Worshipful Master, Rev. Canon Frederick Hughes presided.

The speaker of the evening was M.W. Bro. W. D. Lawrence.

The Grand Master spoke to the toast, "The Grand Lodge of Manitoba," proposed by W. Bro. J. M. Brown. W. Bro. D. L. Campbell, Minister of Agriculture in the local legislature, responded to the toast to the Province. Bro. F. C. Hamilton spoke on behalf of the old-timers.

It is interesting to mention that the sitting Master, W. Bro. Hughes, was himself a candidate on the occasion of the Fiftieth Anniversary meeting held 25 years ago.

To our senior constituent lodge we extend Fraternal greetings on this auspicious occasion.

FUNERAL SERVICE RITES

The custodians of the Work have ruled "that it shall be optional with Worshipful Masters of Lodges, whether brethren proceed direct from their homes to the Church or funeral parlor, and there assemble, or whether an emergent meeting of the Lodge be called.

"In cases where brethren do not assemble at the Lodge Room, record must be made by the Secretary of the fact that the funeral was held. This record must be read at the succeeding meeting of the Lodge, and entered in the Minutes.

"When brethren do not assemble at the Lodge Room, the Lodge is not opened.

"It must be understood however, that in both cases Regalia must be worn."

This being the first issue of "Masonry in Manitoba" to be published in 1946, the Committee on Masonic Research and Education, desires to extend to its readers, best wishes for a Happy New Year.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

JANUARY, 1946

No. 1

The Grand Master of Freemasons in Manitoba is glad of the opportunity to send New Year's Greetings to each and every reader of "Masonry in Manitoba." Beginning with this issue that will mean, by action of the Grand Lodge, every member of every Lodge in Manitoba!

The Old Year has gone from us except for many happy memories, and some not so pleasant. We now stand on the threshold of a New Year. An untrodden path lies ahead. The record of the New Year is as yet unwritten. Doubtless, many of us will look back on 1945 as a memorable year. We have recorded a military victory after six years of terrific warfare, costing millions of lives and as yet unestimated millions of dollars. The final statistics of destruction will be staggering. Material things, as well as those most important spiritual values have been ruthlessly handled. Man's power and will to destroy life and property have reached a new high quite beyond our comprehension.

And the disturbing thing about all this is that we, as individuals, cannot wholly extricate ourselves from responsibility for the plight in which a distressed and weary world finds itself today. Wherein have we, as members of the human family, failed? Each of us must answer for himself.

Turning to the New Year, there will be found some encouragement even from the ugly past, in that the Great Architect of the Universe has seen fit in His goodness and grace to us, to give us another chance to build the world as He would have it. That programme is certainly not a destructive activity, but a constructive one. Freemasonry, today, is challenged to a stupendous task. It is not without significance that the dictators, who started out to submerge all peoples to serfdom and dependence, attempted first to wipe out Freemasonry. But they did not succeed, for in its philosophy, in its way of life, there is an eternal value, that can never be blotted out or lost. It has something that is built into the heart of the universe. The spirit of Freemasonry is inherent in the plan and purpose of God. It is a part of Himself. Men may deny that spirit; they may fail to appreciate it and to apply it to life, but never can they destroy it. Men cannot play fast and loose with this basic morality and get away with it.

So as we come to the new privileges and opportunities offered to us in 1946, let us, as Freemasons, meet the challenge of another chance. What better thing can we do than to increase our loyalty to, and our enthusiasm for, our ancient institution? Let us be better Freemasons, better members of our Lodge in attendance, interest and activity, but also let us be better students of our

fraternity, that we may develop more of its spirit within us, and in every walk of life be exemplars of its teachings. Brethren, let us rise up and build in 1946!

To all of you, my personal greetings and best of good wishes for the New Year!

THE NEW MASTERS

With few exceptions all the Lodges in Manitoba will begin the new year under the mastership of a newly elected presiding officer. A whole year lies before these rulers in the Craft.

One of the important "musts" for the Trestle Board of the aspiring Master is that he keep his members fully engaged in the work of his Lodge, and never try to carry the load himself.

Too late, many Masters have discovered that much was left undone, and that if they had sought assistance, so much more could have been accomplished.

The truly successful Master will at all times avoid partiality—giving praise only where it is due—seeking advancement for those who diligently perform their duties.

He will preserve unity and harmony and strive under every circumstance to preserve peace. Harmony means a great deal more than quiescent behaviour within the tiled walls. It must be carried outside the door of the lodge rooms.

He should take care that neither his words nor his actions shall cause his authority as Master to be less regarded, but that his prudent and careful behaviour shall set an example, and give sanction to his power.

Freemasonry cannot lead men to a realization of her ideals in an abstract way. It is the Master's province to lead men to a great discovery—the discovery that Freemasonry must find expression through the individual along the street in which he lives, in the factory where he works, across the counter and in the office. Wherever men work or spend their leisure will be found the ideal proving ground that our Craft is indeed a progressive science.

We hope the newly elected Masters will find inspiration and encouragement in our columns during the coming year.

FORT ROUGE TEMPLE

The evening of the 29th November will be memorable in the annals of Meridian Lodge No. 140, and Fidelity Lodge No. 146. It was the occasion of burning the mortgage and a joint emergent meeting was held in Fort Rouge Temple owned by the two lodges in conjunction with Prince of Wales Chapter R.A.M., and Bethany Preceptory K.T.K.M.

This group formed The Fort Rouge Temple Association Limited in 1937 at which time the building was purchased, remodelled and refurnished.

The brethren have discharged the liability on their temple. A brief dignified ceremonial at which the mortgage papers were burned was attended by over 200 brethren. W. Bro. W. G. Kelsey, W.M. Meridian Lodge presided and he was assisted in the ceremony by W. Bro. Harry Flanagan, W.M. of Fidelity Lodge, R.W. Bro. J. J. Sinclair, Bro. A. A. Gill, and V.W. Bro. Lindsay Whyte, the first master of Meridian Lodge.

M.W. Bro. Archdeacon G. R. Calvert offered a prayer of rededication, and the M.W. the Grand Master, M.W. Bro. P. T. Pilkey, delivered an inspiring address counselling the brethren to apply their efforts to the task of building men. He extended greetings and congratulations in the name of eleven thousand Freemasons of the Grand Lodge of Manitoba. It was an auspicious occasion.

PIONEER MASONS

The Province of Manitoba came into being in 1870. The lodge which is honored to be numbered "one" on the Register of the Grand Lodge of Manitoba was instituted in 1870. This was three years before the City of Winnipeg was incorporated.

We are sometimes inclined to date our important community activities from the time Manitoba was created.

We should remember that the first Masonic lodge in this jurisdiction was instituted in 1864, and it continued until 1869.

There is evidence however, that long before 1869 members of our ancient craft had visited the focks of the rivers.

Two of the prominent figures in fur trading circles, William McGillivray and Archibald MacLeod, both associated with the unfortunate affair at Seven Oaks in 1817, were members of a lodge in Montreal. That there were others is unquestionable, but information of this kind and at this date is difficult to find.

Perhaps one of the most interesting items relating to the presence of Freemasons in our country in the early days, is the operative masons' marks on the ends of the huge blocks which form the parapet or curtain at Fort Prince of Wales at Churchill. This bit of masonry was erected in 1746 by Joseph Robson and two other stonemasons. Today we can read their respective marks chiselled on the stones built into this old fort.

1870 - 1945

What a panorama presents itself over this space of seventy-five years. Manitoba was created a province of the Dominion of Canada in 1870 and in the early days of the same winter, nine stalwart craftsmen, all members of the military establishment under Col. (afterward Viscount) Wolseley, formed "Winnipeg Lodge." The original name of the lodge, however, was changed to Prince Rupert's Lodge in January 1871.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

FEBRUARY, 1946

No. 2

AULD LANG SYNE

It is near the midnight hour. The year 1945 draws to a close. Twelve o'clock strikes. A new year—1946—is ushered in. From every radio station in the country regardless of location comes one common song, "Should Auld Acquaintance be Forgot and Never Brought to Mind."

This internationally famous farewell song binds together men of every country in the fellowship of memory. It touches a chord in the hearts of all who have tender, living, active memories of friends held ever dear.

Humanity loves to be loved. No wonder that, as the old year dies away, men and women everywhere rise and sing the recognized dismissory song of every occasion, particularly, the passing of the year.

Old and young, rich and poor, join hands in an unbroken circle and sing this contagious, compelling, patriotic melody, and all become young again in the witchery of its refrain.

The thrill of friendship expressed in the unforgettable lines flows round the circle from man to man, from group to group, encircling the entire earth, linking thousands, millions, to one another "for auld lang syne."

As we step into the year 1946 with its unknown and unsolved problems before us may every member of the Craft in Manitoba find encouragement in the appeal of this grand old song. May it truly lighten your cares and brighten your lives by reawakening the past, its gladness, its joys, its sorrows.

In every experience let us in fellowship with the friends we have, and those whom we loved long since, raise our voices and sing,

We'll tak' a cup o' kindness yet
For Auld Lang Syne!

HELPING OTHERS

Brotherly Love and Relief—These Masonic virtues can be applied in relation to Lodges as well as to individuals.

A Lodge can show Brotherly Love to a neighbouring lodge and can extend relief to a weaker lodge located within easy distance.

A Lodge can send out skilled ritualists to assist in ceremonial work.

A Lodge with musical and speaking talent in its membership can send a flying squadron to furnish an evening's program of entertainment.

A Lodge can make a gift to a less fortunate neighbour when a necessary piece of the lodge furniture needs replacement.

A Lodge centrally located can extend an invitation to nearby lodges.

This fine spirit of helpfulness does not necessarily emerge from the large lodge to the small one; a small lodge, fortunate in means or in talents, may be in the position to give assistance and inspiration to its less fortunate neighbour.

PREPARATION

A considerable amount of time and effort is expended in our method of preparing a candidate to advance from one degree to the next. This is all to the good. It is real foundation work.

Freemasonry, however, is sadly in need of one thing above all else—preparation for leadership, embodied in the Worshipful Masters of our Craft Lodges. We do need leadership in terms of vision, imagination, vitality, and all those other qualities of mind and heart that make a man a leader not a follower.

It is for this reason that the man who approaches the East—the highest honor a lodge can bestow on one of its members—owes it to himself, and to his lodge and his community, so to develop himself that he may fulfil all the implications of the title “Master.”

The time to begin preparation is not after he has been elected to the East. He should begin his Masonic education immediately after he has been installed into a Junior chair. Step by step, as he travels towards the coveted chair in the East, he should make a periodical self-examination and estimate the progress he has made.

Too few lodge officers take advantage of the rich store of Masonic lore lying on our library shelves which may be had for the asking.

To be a perfect ritualist is not enough to succeed as Worshipful Master. The opportunity to build a strong foundation based on our history, philosophy, symbolism, and the book of Constitution, should be taken by the young officers of our lodges; then, when their time of testing comes they will indeed write success into their Master’s year.

Use the Library freely; it is yours.

THE YORK RITE

There never was a name connected with Freemasonry with less claim to the honor than “York Rite.”

The question has often been asked and is still repeated, “What was the York Rite, and is it now in use?” Authorities we have examined seem united in making one reply. There is no such Rite, and what it originally was no one knows. All investigations

have failed to trace the work used by the Masons of York either through oral transmission or other means.

The origin of Masonry in the City of York and its ancient history is involved in fable. Some writers on the subject have magnified mere tradition, overlooking the fact that, prior to the year 1700, practically all the records of English Masonry were contained in M.S.S. Constitutions.

The idea of committing the transactions of the Craft to print or in written form was never entertained in the early days. That documents did exist cannot be denied, as we find in 1718, the year following the formation of the Grand Lodge of England, Grand Master Payne called upon all members who had any writings or records in connection with the Craft to deliver them over to Grand Lodge, preparatory to the compiling of the new Constitution.

This caused some consternation in different parts of England. Many documents are said to have been burned, while others, doubtless, were hidden away or otherwise disposed of. Who knows, we may yet learn the story of the work used by the Masons in the City of York. If that event ever happens, then we will learn how closely we follow the ritual of the Masons of long ago.

The Grand Lodge at York did not charter new lodges indiscriminately. The old lodge which had been working quietly in the neighbourhood of York at the time the Grand Lodge of England was formed in London did not form itself into a Grand Body until the year 1725. It adopted the name, “The Grand Lodge of *all* England.” For nearly half a century this Grand Lodge consisted of but one lodge—that in the City of York. Then a few more were chartered in the North of England. It collapsed in 1790 and no descendant was left to perpetuate its name or tell its story.

This brief reference explains the activity of the York Grand Lodge. It is certain there was little extension of its work during the sixty-five years it was in existence.

We are however confronted with the fact that the term “York Rite” still exists in the year A.D. 1946.

An explanation has been offered, and it seems a reasonable one. This tells us the name came from the Athol or Ancient Grand Lodge, formed in 1751 as a rival to the original Grand Lodge. The latter was dubbed “The Moderns.” At the institution of this new Grand Lodge, the high sounding title of *The Grand Lodge of England, Under the Old Constitutions—Under the Authority Granted by His Royal Highness, Prince Edwin at York, A.D. 926*, was adopted. From this title, it is claimed, has come the term “York Rite.” Let us examine some of the activities of this new Grand Lodge and decide if the supposition is reasonable.

Its members established numerous Lodges both in England and abroad. Many were chartered in the United States, and an important fact to keep in mind is that not one of the early lodges in Pennsylvania was chartered by the original Grand Lodge of England.

The Athol Masons maintained that they, and they alone, preserved the original practices and tenets, while the Moderns (i.e., the original G.L.) had altered them.

Laurence Dermott, Grand Secretary of the Athol Masons, wrote that Masonry as practised by his Grand Lodge was universal, that of his rivals was not; and further, the Athol or Ancient Masons, knew something more than was known to the Modern Grand Lodge.

The Athol Grand Lodge assumed the character of "York Masons" right from their inception as a governing body. They were officially recognized by the Grand Lodge of Scotland and the Grand Lodge of Ireland, both condemning the original Grand Lodge for changing the original method of working.

At this late date it is difficult to determine just what the variation was. It is admitted, however, that the early lodges in the United States adopted the work authorized and used by the Athol Grand Lodge (Ancients). It would seem natural to conclude, therefore, that the work in general use throughout the United States is a continuation of the Athol work.

In this connection an interesting item appears in the proceedings of the second annual communication of The Grand Lodge of Canada (1857). The District Deputy Grand Master for the Central District, in his report, says, "most of the lodges in the district used the work known as the Ancient York or Athol, but now known as the "United States Work," and he continues, "I believe that work to be the older of the two, but I prefer the other (English) work."

SEVENTY-FIVE YEARS AGO

At Lower Fort Garry on Monday evening, 20th February, 1871, the Lodge which today is known as Lisgar Lodge No. 2 G.R.M., held its first regular meeting. When the original dispensation was issued by the Grand Lodge of Canada (in Ontario) the designation of the new lodge was "Manitoban" but in November, 1871, this was changed to "Lisgar."

This old lodge in the early days seems to have had a moving or changing habit. It began at Lower Fort Garry, as already stated, where it met for two months; then from April, 1871, until July, 1873, it met "in the lodge room at Mapleton." The next move was to a new Lodge Room situated in North St. Andrews which was the place of meeting until February, 1879. The Lodge then moved to Selkirk.

Lisgar Lodge has had many ups and downs. Through the vicissitudes of changing times this pioneer lodge has maintained an honored place and we extend congratulations on the occasion of its seventy-fifth anniversary.

Nothing in this section contained shall be deemed to prohibit the retention of investments lawfully made by Grand Lodge or any constituent lodge prior to the passing of this act.

(assented to April 5th, 1924)

It is suggested that Masters should carefully check the securities, investments, bank accounts and titles to properties held by their lodge and ascertain if the requirements of the Act are fully complied with. Note carefully all such investments should be in the name of the lodge.

NOMINATION DAY

There have been some complaints in previous years that members do not learn the names of the brethren nominated for the elected offices until they reach the place of meeting. Through the medium of this publication we will endeavour to correct this state of affairs as far as possible.

In our next issue there will appear a list of all nominations, certified by the Acting Grand Secretary, which are in his hands on the day we go to press. It is not expected the complete list will then be available but members will receive all the information we can give them.

Nominations will close on Thursday, 30th May at 12 o'clock noon. They must be in writing and signed by a member of Grand Lodge and filed with the Acting Grand Secretary.

The elective offices are, Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Historian, Grand Director of Ceremonies, Grand Librarian and District Deputy Grand Masters for the several Masonic Districts. There will also be eight members elected to the Board of General Purposes for two years.

It may seem premature to make reference to this matter at this early date. The purpose has already been explained and it is suggested that nominations be submitted without delay.

SECRETARIES—ATTENTION PLEASE

The books and accounts of your Grand Lodge will be closed for the year on 31st March. The semi-annual returns of our Lodges as of 31st December, 1945, should have reached the office of Grand Secretary by 21st January. Some returns have not been received.

It is hoped every secretary who has put off this very important job will faithfully resolve to make up his lodge returns and mail them within 48 hours after reading this paragraph.

ATTENTION LODGE SECRETARIES

The M.W. Grand Master has appointed M.W. Bro. Harry Woods, Acting Grand Secretary and he will be in charge of the office until a new Grand Secretary is elected at the Annual Communication to be held in June next. All enquiries and correspondence should now be directed to Brother Woods.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

MARCH, 1946

No. 3

OUR GRAND SECRETARY

Early in the morning of Thursday, February 7th, R. W. Brother John Hamilton Gordon Russell, after a long illness, passed to the Grand Lodge above.

Brother Russell, after eleven years of service in the Grand Secretary's office, left the office on October 25th, 1945, not weary of his work, but weary in it. Four days afterward he was taken to the General Hospital where he died as already stated.

He was born in Toronto, Ontario on November 5th, 1852.

A suitable obituary notice has been prepared and will go out to the lodges in this Grand Jurisdiction shortly.

"Uncle John Russell" as he was called by many of his dearest friends, possessed many lovable qualities of heart and mind and endeared himself to those who knew him best. The announcement of his death has brought sadness to us all.

The funeral was held on Saturday, February 8th, 1946, with burial in Elmwood Cemetery, Winnipeg, Manitoba.

OUR GOAL

Ruskin wrote, "The great principle of Brotherhood is not by equality or likeness, but by giving and receiving." Every member of the Masonic Craft has something to give—all can approach the duties of Freemasonry with receptive minds.

In our planning if we could reach a point where this conception of brotherliness—giving and receiving—of understanding each other with a wider sympathy, a new era would be ushered in. The wounds of nations would be healed, jealousies disappear and a world wide confidence far eclipsing peace pacts and protocols would prevail.

Freemasonry demonstrates in no uncertain language that the building of the Ideal Temple must be started in the hearts of individual men.

More than a century ago, William Hutchinson, a leader of the Craft wrote—

"Masonry directs us to divest ourselves of confined and bigoted notions and teaches us that humanity is the soul of Religion. We never suffer any religious disputes in our lodges and as Masons we only pursue the universal religion, the religion of nature.

"Worshippers of the God of Mercy, we believe that in every nation, he that feareth Him and worketh righteousness is accepted of Him. All Masons, therefore, whether Christians, Jews or Mohammedans, who violate not the rule of right, written by the

Almighty upon the tablets of the heart, who do fear Him, and work righteousness, we are to acknowledge as brethren; and though we take different roads, we are not to be angry with, or persecute each other on that account.

"We mean to travel to the same place; we know that the end of the journey is the same; and we affectionately hope to meet in the Lodge of Perfect Happiness.

"How lovely is an institution fraught with sentiments like these! How agreeable to Him who is seated on a throne of everlasting mercy, to the God who is no respecter of persons."

These words were written over a hundred years ago. One might think they were inspired because of the great meetings now being held by the United Nations. If, in our efforts and pleas for peace, goodwill, brotherhood on a universal basis, we would ponder the messages of other days, written by members of Masonic Lodges for the guidance of their brethren, we will truly discover that the fundamental principles and teachings of Freemasonry are the same yesterday, today and will be tomorrow.

The threefold duty still faces us—To God—To our Neighbour—To Ourselves.

ANOTHER JUBILEE

Congratulations to our brethren of Composite Lodge, Alexander, are in order. The first official record of this lodge reads—

"Dispensation granted 17th February, 1896. Instituted 5th March, 1896. Has held four meetings. Initiated 6. Passed 6. Raised 5. Total membership 17. Has the necessary books and records are correct.

"At a meeting on the 22nd April a candidate was introduced for initiation. No mention made if initiated. Although this Lodge has been at work only a short time, the minutes evidence a high degree of efficiency on the part of the officers.

The three principal officers when this lodge was instituted were: William Fenwick, Worshipful Master; Albert Fenwick, Senior Warden; J. Birtles, Junior Warden.

REGIONAL MEETINGS

The success which attended the three area meetings last year has prompted the Committee to arrange three more similar gatherings at different centres. Tentative dates have been decided upon and the places at which the 1946 meetings will be held have been arranged. The first meeting will be held at Brandon on 29th April under the joint sponsorship of Brandon Lodge, No. 19 and Tweed Lodge, No. 113. The next, under the care of Vermillion Lodge, No. 68, at Dauphin, on May 2nd and the third at Morden on May 15th.

The purpose behind these meetings is to bring together brethren of lodges within travelling distance, by highways, regardless of District boundaries.

The success of these meetings is very largely determined by the personal interest of the Masters and officers of the constituent lodges in the different neighbourhoods.

We can plan the dates, arrange the meeting places, set up interesting programmes, provide an excellent meal, but the real value of the effort will only be measured by the number in attendance.

We want, in fact we need, more than elected lodge officers, and it is hoped these officers will be outnumbered at every meeting by the men we usually refer to as the "sidebenchers."

More information about the 1946 meetings will be announced later. Meantime, it is suggested that all members of lodges adjacent to Brandon, Morden and Dauphin talk this matter over and arrange to be in attendance when the day arrives.

LODGE INVESTMENTS

The opening paragraph of our Constitution intimates that it is under the powers vested in Grand Lodge by its Act of Incorporation that the provisions for our guidance have been enacted.

This "Act" is a Private Bill and constitutes a statute of the Province of Manitoba. The full text of this Act of Incorporation will be found in our Book of Constitution where it appears as an appendix.

The attention of our members is directed to Section No. 12 which reads:

"It shall be lawful for grand Lodge, or any constituent lodge, to lay out and invest all such sums of money as shall from time to time be collected and not required for the immediate exigencies of Grand Lodge or such constituent lodge, in such investments and securities as from time to time may be authorized for investment of trust funds by trustees under the provisions of "The Manitoba Trustee Act," or amendments thereto, or any other statute of the Province of Manitoba, authorizing investment of trust funds by trustees, or in the fully paid up stock or shares of any corporation having its head office in the Province of Manitoba and approved by resolution of the Board of General Purposes or of Grand Lodge as being a corporation existing for Masonic purposes; provided that, except so far as such resolution shall have been acted upon in good faith, Grand Lodge (as to any such resolution) or the Board of General Purposes (as to any resolution passed by itself) may over-rule, rescind or amend such resolution from time to time, and may by such resolution or by subsequent resolution limit the amount which Grand Lodge or any constituent lodge, or any specified constituent lodge, may invest in any such stock or shares; and from time to time such Grand Lodge or subordinate lodge may alter, sell, transfer and discharge such securities, shares, stocks or funds respectively, and otherwise re-invest and dispose of the same, and all such investments shall be made in the name of Grand Lodge, or such constituent lodge as the case may be.

AMENDMENTS TO CONSTITUTION

Notices of proposed amendments must be filed with the Grand Secretary sixty days prior to the opening of the Annual Communication. The dead line is past. Hereunder will be found the proposed changes which have been approved by the Standing Committee at the time we go to press. Additional amendments, if any, will appear in our next issue.

A. SECTION 132. "That the last sentence of section 132(A) of the Constitution be amended by adding thereto, 'The Deputy Grand Master, the Senior and Junior Grand Wardens, and the Chairman of the Committee on the Condition of Freemasonry.'"

B. SECTION 136. "That Section 136 of the Constitution of Grand Lodge be amended,

(a) By striking out the first paragraph thereof, and substituting therefor the following:

The territorial jurisdiction of Lodges in Greater Winnipeg as defined by section 2, subsection (n) of the Constitution shall be concurrent and exclusive within that area.

(b) By striking out the words, "The City of," in the first line of the second paragraph thereof, and substituting therefor the words, "of Greater."

Should the proposed amendment be passed then Section 136 in the amended form would then read:

"The territorial jurisdiction of Lodges in Greater Winnipeg, as defined by Section 2, sub-section (n) of the Constitution, shall be concurrent and exclusive within that area."

"The territorial jurisdiction of a Lodge outside of Greater Winnipeg, shall extend to lines drawn half-way between its meeting place and those of the nearest Lodges in all directions.

"In Cities and Towns where there are two or more Lodges, their jurisdiction shall be concurrent."

C. SECTION 161. "That Section 161 of the Constitution be amended by striking out the words "black balls or," in the third line thereof and the words, "black ball or" in the fourth line thereof."

It is suggested that Lodges give attention to these suggested changes which will come up for discussion at the forthcoming Annual Communication of Grand Lodge.

NOMINATIONS

All nominations for the elected officers of Grand Lodge, the Board of General Purposes, and the District Deputy Grand Masters of the various Districts for the ensuing year, which have reached the office of the Grand Secretary when the May issue of this paper goes to press, will be included in it.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

APRIL, 1946

No. 4

MASONRY IN ACTION

Throughout the jurisdiction there are many activities, in different communities, directed by members of the local lodges. These activities are unknown outside the immediate neighbourhood and inasmuch as they constitute a practical demonstration of what the Craft stands for, it is important that particulars should be made known to the members at large.

Information along this line has just come to hand from Boissevain where a joint organization has been formed to be known as Masonic-Oddfellow Youth Organization.

It was recognized that the people of the town and district are united in their desire for planned recreation for the young folks, and leadership of the project has been found in the two fraternal lodges meeting in Boissevain.

The initial undertaking will be to secure, equip, and supply, supervision of a playground for children of the lower grades and of pre-school age. It is expected that the first part of this worthy undertaking will include a wading pool, sand pile, swings, slides and teeter totters.

The project is an ambitious one, and plans for the financing and carrying it into effect, have been formulated. It is commendable that the members of two fraternal organizations, can cooperate in an enterprise of this character and the success of the movement will be watched with keen interest by other communities in Manitoba.

We congratulate our brethren of Boissevain, and wish them every success in their work among the younger folk of their district.

There are other activities now in operation in other parts of the Province and we would invite a summary of such for future publication.

GLADSTONE—MUD—WATER

From time to time we hear no end of excuses from brethren because of their failure to attend lodge, district meetings, and Grand Lodge. An interesting sidelight on travel conditions came to our notice recently, and its interest will be apparent to many of our members in rural Manitoba.

Gladstone Lodge, No. 11, received its dispensation and was instituted in 1879. The ceremony of constituting the Lodge took place in the fall of 1880. The then Grand Master, John Headley Bell, went from Winnipeg to conduct the ceremony and here is the record of the visit in his own words.

"I approach the subject of my visit to this lodge with remembrances of mud and water. Mud of such depth and tenacity as is only to be found in Manitoba when it happens to be muddly, and water of a coldness which still makes me shiver when I think of it, and which V.W. Bro. House says, 'nearly used him up.' This Lodge is about one hundred miles from Winnipeg and the trip had to be made by team. At Portage la Prairie, Rt. Wor. Bro. R. McCuaig joined Brother House and myself, Bro. Small acting as guide. The latter said repeatedly, the roads were 'not bad'—we wondered what 'bad' meant—and Bro. Small gave us the desired information. But beyond walking some miles, and occasionally helping the horses to pull the wagon, wet feet and muddly clothes, and wading a creek on our return, the coldness of the water causing Bro. House to utter strange sounds, we met no mishaps.

"On reaching Gladstone on the evening of the 4th October, we found the brethren waiting for us, who gave us a most hearty welcome. The Hall was properly dedicated, the Lodge constituted and the officers installed with the usual ceremonies.

"Several candidates for the third degree were examined and passed a good examination, reflecting the greatest credit on the W.M. Bro. Nichol, and were raised to the sublime degree of Master Mason.

"This Lodge has one of the best secretaries and with good material bids fair to become one of our best Lodges. I do not say this because of the capital supper they gave us, or for their kind treatment when there, but because I think they deserve it."

We might add that in 1880 the lodge at Gladstone was the most distant lodge from Winnipeg.

"EMERSON ANNIVERSARY"

The brethren of Emerson Lodge, No. 6, will hold an anniversary meeting on May 16th to celebrate seventy years of useful Masonic effort in this border town.

It is interesting to recall that a few brethren endeavoured to open up a Lodge at this place in 1871 and the explanation why they did not accomplish their goal was twofold. First, a suitable building was not available, and second, the exact International Boundary line between Lake of the Woods and the Rocky Mountains had not been definitely ascertained.

It was reported at the time that the Canadian Customs House and the Hudson's Bay Company premises were claimed to be standing on United States soil.

The initial effort to institute the lodge was abandoned but under the sponsorship of St. John's Lodge, No. 4, Emerson Lodge was brought into the Manitoba Masonic family on July 29th, 1876.

The comment of the then Grand Master makes interesting reading when describing this auspicious occasion. He said, "shortly after our last Annual communication, an application was received from Brethren in and about Emerson, for a Dispensation to form a Lodge in that town.

"Having made enquiries, and being assured of the advantages to Masonry which would arise from the establishment of a Lodge in that place, and on the recommendation of the Deputy Grand Master, I granted the Dispensation and on the 29th of July last, accompanied by the Grand Secretary, R.W. Bro. Bell; V.W. Bro. Duffin, and Bro. Carruthers, proceeded to Emerson and organized the Lodge there.

"As requested in the application for Dispensation, Bro. Bradley was appointed Worshipful Master, Bros. W. R. Dick and O. Bachelor, Senior and Junior Wardens respectively. The number of members forming the Lodge was ten.

"About five years ago a Dispensation to form a Lodge in this portion of our Province then called North Pembina was granted by the Grand Lodge of Canada, with which we were then in connection; but for various reasons it was not then formed. Bro. Bradley was then named as Worshipful Master and I am sure it will be found that our confidence has not been misplaced in appointing that worthy brother to this honorable and responsible position.

"I have since been informed, officially and otherwise, of the good working of that Lodge, and its conformity to the Ancient Landmarks, and I have much pleasure in recommending it to the Grand Lodge for a Charter.

"As this lodge is very close to the boundary line separating the territory of the Grand Lodge from that of Minnesota and Dakota, I at the request of Bro. Bradley corresponded with the Grand Masters of these two neighbouring Grand Lodges, asking permission to confer degrees on persons living in those territories but near ours. I received an answer cheerfully granting the required permission from the Grand Master of Minnesota. I have not yet heard from the Grand Master of Dakota, but have reason to believe that his answer will be to the same effect. The following is Grand Master Breedens letter:

"Permission is freely given for persons residing in this jurisdiction near the Province of Manitoba and convenient to Lodges in that jurisdiction, but remote from Lodges in this, to petition for and receive the degrees in Masonry in Lodges within the jurisdiction of the Grand Lodge of Manitoba."

The lodge was constituted on 21st June, 1877, by R.W. Bro. Jas. Henderson of Ancient Landmark Lodge and R.W. Bro. J. W. Harris of St. John's Lodge, and the officers were duly installed.

It is interesting to learn that the installing officers and several brethren from Winnipeg made the journey by the steamer "Manitoba." Doubtless the only time in our history that Grand Lodge officers used the water route to reach their destination.

Sections 60, 200, 202, 206, 220, 222:

That the above sections be amended by deleting the words "Master Mason" wherever the said words appear in the said sections, and by substituting therefor the words, "member of a Lodge."

Section 80:

That Section 80 be amended by deleting the word "shall" where the same appears immediately preceding the word "countersign" in the first line of the said section, and by substituting therefor the word "may"; and by deleting the word "all" immediately preceding the word "cheques" as appearing in the said first line of the said section.

Section 81, Sub-sec. d:

That sub-section d of Section 81 be amended by deleting the words "and sign" immediately preceding the word "cheques" in the first line of the sub-section.

Sub-section d of Section 81 would then read as follows:

"To issue cheques on the bank account of Grand Lodge, on warrants from the Chairman of any Committee of the Board authorized to disburse the funds of Grand Lodge."

Section 146:

That Section 146 be struck out and the following substituted therefor:

"At any time before the report of the Committees of Inquiry has been presented to and received by the Lodge at a regular meeting, the Master may at the request of the Petitioner or of the Brethren who sponsored him, order the Petition to be returned. A notation of the return of the Petition shall be made in the Minutes."

Section 211:

That Section 211 be amended by deleting the word "shall" where the same appears in the last sentence of the said section and by substituting therefor the word "may."

Section 218:

That Section 218 be amended by adding to the first sentence thereof the following words:

"Which report may include such recommendations, if any, as the Commission may deem proper."

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

MAY, 1946

No. 5

HEROIC MALTA

Some two years ago the War Relief Committee of Grand Lodge out of the fund contributed by our members sent a gift of \$1000 to the Masons of Malta, whose Temple had been devastated by bombs.

It was suggested that when the time arrived, when rebuilding and refurnishing could be undertaken, the money sent by the Masons of Manitoba might be used to purchase some particular article or articles.

Under date 29th January, 1946, the following letter was sent us by R.W. Brother, Sir M. H. Maxwale-Anderson,

"With reference to your Grand Lodge's donation of £200. towards the rebuilding of our Temple here; the wish was expressed that the donation should be used for some purpose with which your Grand Lodge could be associated. I now write to inform you that during a recent visit to the United Kingdom I was able to purchase Master and Wardens Chairs for the two Temples. One set over 150 years old. Each of these chairs (six in number) has affixed a small plate with the inscription,

"Gift of the Grand Lodge of Manitoba."

I hope the above will meet with the approval of your Grand Lodge as it will be a perpetual reminder to our brethren of your generosity and sympathy.

Please convey to the Grand Master and Grand Lodge, the cordial fraternal greetings of myself and all the brethren in Malta."

The brethren of Manitoba should be proud of this link with the Freemasons of brave and heroic Malta.

ANNUAL COMMUNICATION

Grand Lodge will meet at the Fort Garry Hotel, Winnipeg, on 5th and 6th June.

We are accustomed to hear enthusiastic young Masters speak of having received the highest gift in the power of their lodge—we agree with this appraisal. It is an honor to be elected Worshipful Master. Like many other honors this one brings responsibilities and we direct the attention of our Past Masters to the meeting of their responsibilities.

A Past Master, by reason of his rank, is a member of Grand Lodge, and regardless of his duties to the constituent lodge with which he is affiliated, he has an added responsibility toward the work of Grand Lodge.

It is in Grand Lodge that he can lend his aid in legislating and governing the Craft in this Province. His experience in lodge should be extended in the wider horizon and unless he makes a real effort to attend the annual communication he does not fulfil the duties imposed upon him as a Past Master of his lodge.

Here then is a glorious opportunity to become more useful not only in the local area but in the wider circle which includes the whole Province.

We need men to carry on the work—men who will become enthusiastic in promoting the practical ends of Freemasonry.

Our attendance each year approximates 600, but there are as many more who are qualified to attend but whose presence we seldom enjoy.

What an inspiration it will be to the Grand Master and his Officers, if when we meet in June the register contains the largest attendance ever recorded.

NOMINATIONS

At the time we go to press, the Acting Grand Secretary has received nominations for the several elective offices as noted hereunder:

Grand Master	R.W. Bro. M. S. Donovan	Tweed Lodge No. 113
Dep. Grand Master	R.W. Bro. H. D. Donnelly	Windsor Lodge No. 138
Sr. Grand Warden	R.W. Bro. W. C. McDonald	Shilo Lodge No. 79
Jr. Grand Warden	R.W. Bro. H. Coddington	Prince Rupert Lodge No. 1
	R.W. Bro. C. A. Midwinter	Acacia Lodge No. 111
	Wor. Bro. F. E. Simmons	Kildonan Lodge No. 131
Grand Treasurer	R.W. Bro. Alex Burgess	Ancient Landmark Lodge 3
Grand Secretary	M.W. Bro. S. Burland	Stonewall Lodge No. 12
	M.W. Bro. P. T. Pilkey	Ionic Lodge No. 25
Grand Chaplain	Wor. Bro. Edw. A. Syms	Strathcona Lodge No. 117
Grand Historian	M.W. Bro. W. Douglas	St. John's Lodge No. 4
Grand Director of Ceremonies	R.W. Bro. H. A. Jones	Ancient Landmark Lodge 3
Grand Librarian	M.W. Bro. G. Hunter	Northern Light Lodge No. 10

DISTRICT DEPUTY GRAND MASTERS

First Masonic Dist.	W. Bro. A. S. McCann	St. John's Lodge No. 4
Fourth Masonic Dist.	W. Bro. C. H. Mains	Doric Lodge No. 36
Sixth Masonic Dist.	W. Bro. J. C. Duthie	Hartney Lodge No. 50
Seventh Masonic Dist.	W. Bro. W. S. Clarke	Oak Lake Lodge No. 44
Eighth Masonic Dist.	W. Bro. Joseph Milroy	Carman Lodge No. 155
Tenth Masonic Dist.	W. Bro. J. L. Lindsay	Stonewall Lodge No. 12
Twelfth Masonic Dist.	W. Bro. E. D. Chable	Fort Osborne Lodge 144

BOARD OF GENERAL PURPOSES

R.W. Bro. David Griffith	Windsor Lodge No. 138
R.W. Bro. John J. Bannerman	King Edward Lodge No. 93
Wor. Bro. A. E. Longstaffe	The Darmer Lodge No. 154
R.W. Bro. G. P. Fairbairn	Fort Garry Lodge No. 139
R.W. Bro. S. E. Chapman	Prince Rupert's Lodge No. 1
R.W. Bro. J. C. Grant	Ancient Landmark Lodge No. 3
V.W. Bro. S. W. Robertson	Beaver Lodge No. 139
R.W. Bro. J. C. Hete	Kilbarny Lodge No. 50
Wor. Bro. D. Milliken	Meridian Lodge No. 140
R.W. Bro. L. C. Welch	Patricia Lodge No. 125
R.W. Bro. G. E. Miles	Capitol Lodge No. 135
R.W. Bro. C. S. Ross	Lebanon Lodge No. 43

Come along. We know you will spend a couple of days filled with profit and pleasure, and it will inspire you to greater achievement in the work of your own lodge.

ADDITIONAL AMENDMENTS

Section 59:

That the first paragraph of Section 59 be deleted and the following substituted therefor:

"The Board shall have jurisdiction in all charges against a Lodge, a Master or a member of a Lodge."

Section 69:

That Section 69 be amended by deleting the word "real" where the same appears immediately before the word "property" in the first line thereof; by inserting the words "pledge, hypothecate," immediately following the word "mortgage" in the third line of the said section; and by adding to the said section the following: "The Board shall prescribe the mode in which payments shall be made out of the funds of Grand Lodge, and shall have power to authorize any expenditures it may deem necessary for the administration of the affairs of Grand Lodge."

June. This item is being written prior to our meeting but for the benefit of those members who will be unable to attend we make this preliminary suggestion that they obtain and read our printed proceedings which will be distributed early in the fall.

There are several proposed amendments to the Constitution coming up for consideration. These changes, if approved, will alter the existing regulations. In order that the Worshipful Masters and Secretaries may be correctly informed, these officers ought to familiarize themselves with the changes at the earliest moment.

The printed proceedings will contain a full report of the business transacted. In addition, the address of the Grand Master will present a summary of Masonic life and work throughout the jurisdiction.

The book will contain the address delivered at the Luncheon meeting by M.W. Bro. Canon Geo. H. Crane-Williams, Grand Master of the Grand Lodge of Alberta, who has been invited to be the guest speaker.

Then our Grand Chaplain and the Grand Historian will each deliver their annual messages and their contributions will appear in the proceedings.

If you are interested in the business side of Grand Lodge you will find much to interest you in the reports submitted by the various standing committees. All in all this book is an interesting volume and as two copies are sent to each lodge the members should arrange with their Worshipful Master or Secretary for the circulation of their copies when received.

If you are at all interested in what goes on in your Grand Lodge you should read the Annual Proceedings.

DIAMOND JUBILEE AT BOISSEVAIN

Doric Lodge No. 36, held an Anniversary meeting on 8th May with the M.W. Grand Master and several Grand Lodge officers in attendance.

The dispensation for this lodge was issued on 26th May, 1886, and the ceremony of institution conducted by Bro. James A. Ovas, D.D.G.M., on 30th June.

It is interesting to repeat the comment made by the Grand Master at the time he issued the dispensation. "A request was made by this lodge to have it named after a living person, which request I could not see my way clear to grant, believing, as I do, that it is not wise to name lodges after living persons. On receipt of our communication the brethren at once changed the name in the petition to "Doric," thereby evincing their willingness to bow to constitutional authority which, you can easily imagine, was most pleasing to me."

It is hoped that some skilled brother in Boissevain is preparing the intimate history of Doric Lodge. We extend congratulations.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

JUNE, 1946

No. 6

BETWEEN OURSELVES

This issue of our modest publication marks the sixteenth number and during the time that has elapsed since we sent out the first number, satisfactory evidence has been received to justify the venture.

We now rest for the summer months, but the month of September will bring to you our next number.

There has been time and opportunity to judge the value and the quality of our effort to disseminate Masonic information. The brethren, who are at all interested in what we publish, must have formed their personal opinions regarding the contents of each successive issue.

An invitation has already been extended to the membership to send contributions to the editing committee, but the response has been extremely meagre. Once again we ask for items which carry an interest to the Craft at large. We have men who have the ability to serve in this manner and it is hoped these brethren will help our work along with out the necessity of urging and begging.

Then we are not too proud to receive suggestions. If you do not feel equal to the task of writing an article, perhaps you can suggest a topic, an event, or a subject which can be passed on to one of our committee, who will endeavor to prepare an item.

Our objective is to create and sustain the interest of the Craft in our jurisdiction and we need the co-operation of the whole membership in order to publish the kind of paper that will bring the greatest satisfaction to all concerned.

THE DISTRICT MEETING

There is inspiration in a District Meeting regardless of where the meeting is held. At the Annual Communication of Grand Lodge which will be a thing of the past before this is read by the members at large, a new District Deputy Grand Master will have been elected for each of our eleven Masonic Districts.

One of the first duties the new incumbent will be required to give attention to is the settling of a date for his District Meeting. This he must do in conjunction with the Grand Master.

In the past there has been a tendency for Lodge officers and Past Masters only to come to our District Meetings. This is all to the good and these brethren by reason of their office and their rank ought to attend. However, it is not generally understood that every Master Mason in the District is qualified to be present and if more of these brethren would present themselves, then a better representation from the different lodges would take part in the business.

Attention is called to this matter now in order that the brethren, especially the younger members, may plan and anticipate a visit to their own District Meeting.

The three principal officers and the secretaries of all the lodges should make a note of this call to service and when the date of the meeting has been set these officers should use their influence in having a record attendance of their own lodge members.

The real interest in things Masonic is measured by the attendance of our members. If a Worshipful Master desires a working membership in his lodge then surely he can envisage some practical benefits to the lodge if his fellow members come in force to the District Meeting.

THE FREEMASONS HOSPITAL—MORDEN

In recent years several members of the Craft have asked questions regarding this institution. Perhaps the best source of information is the message of M.W. Bro. Corbet Locke, of Morden, who in the year 1896-97, held the office of Grand Master.

In the course of his annual address he had this to say:

"I doubt not that I will be expected to refer to the Hospital, and I gladly embrace this opportunity of letting you know something of what has been done, of what property has been acquired, and of the hospital financially. I am glad to refer to the work in the hope that the veritas of what has been done in this sparsely populated jurisdiction to furnish means of relief to the sick, may be a spur to other jurisdictions to do something of the same so exactly, in my view, in accord with the tenets of our order.

"The building of the hospital was approved by Grand Lodge during the session of 1891, the understanding being that it should be an individual undertaking not in any sense a Grand Lodge work; that the promoters should also be responsible for it and that no liability of any kind should rest upon the Grand Lodge. As you know, it was determined that the funds for the building should be got entirely from the Freemasons and this was rigidly adhered to, and not one dollar went into the building not furnished by the Craft save the mortgage moneys and they are being liquidated from the same source.

"Two of the members of Belmont (Morden) Lodge visited some thirty-eight towns in this jurisdiction and solicited subscriptions from the brethren, and by this means and through appeals to the lodges and contributions to some extent from Masons outside of Manitoba and the North-West Territories, upwards of \$8,000.00 was obtained. A plot of land, three acres in extent, was purchased and a brick building providing accommodation for twenty-three patients was erected at a first cost of \$10,483.00. There was some subsequent expenditure on the building, and an additional acre of land bought, till today we have a property vested in the corporation covering upwards of \$11,000.00, subject however at the opening of the hospital to an encumbrance of \$2,500.00, now reduced to \$1,851.75.

"The hospital is well provided throughout, at a cost, including a first expenditure of \$846.00, since increased to upwards of \$1,000.00. For surgical instruments of at least \$3,000.00. A total property worth \$14,000.00 with a mortgage debt of \$1,851.75, and a small floating indebtedness well within the control of the directorate. When the work was taken in hand many expressed the fear that though the erection of the building might be accomplished, it could not be maintained and that the maintenance of it would be a constant drag on the Craft—such however has not been the event.

"Taking the year just passed, I may say that at the monthly meeting held on the 31st December, the statement furnished showed cash in hand to meet all current liabilities on maintenance account for the year, except something under \$200.00, and to meet this there was payable to the hospital, by patients, an amount very considerably in excess of the shortage.

"The total number of days of treatment in 1896 was 3,679, an increase of 457 days over the previous year; the average stay of patients was 13.5 days, the death rate a fraction under 3%, and the cost per day of treatment \$1.23 $\frac{3}{4}$. There were 88 surgical operations during the year.

"The hospital is a general one to which Freemasons, as such, have no special privileges, and the work stands today a monument to the truth of that declaration made by all of us that we were 'prompted to solicit these privileges by a sincere desire to become more servicable to mankind,' a distinct effort by the Craft of this jurisdiction to do good to men irrespective of Creed, color, or clime."

It should be remarked that when the Morden brethren undertook this great community effort, less than 90 members were on the Lodge roster. We are interested in the doings of the different lodges and we welcome items telling of their activities in the community life of the town.

JUBILEE AT ALEXANDER

We extend felicitations to our brethren of Composite Lodge No. 64, who celebrated fifty years of Masonic activity in the town of Alexander on 30th April.

The M.W. Grand Master, P. T. Pilkey, accompanied by the Deputy Grand Master and representatives from the other lodges in the district, was in attendance.

A feature of the Anniversary meeting was the presentation of fifty-year jewels to three members of Composite Lodge—Brothers D. A. Yeomans, L. G. McLeod and A. J. McLeod.

This lodge was instituted on 5th March, 1846.

GRAND LODGE COMMUNICATION

The Seventy-first Annual Communication of Grand Lodge will be held at the Fort Garry Hotel, Winnipeg, on 5th and 6th

Three days later a similar meeting was held at Dauphin with an attendance of 130 brethren. The Deputy Grand Master, R.W. Bro. H. B. Donnelly, and M.W. Bro. William Douglas opened an interesting discussion, and here again it was evident the gathering was appreciated by those who participated.

The third meeting was held at Morden under the auspices of Morden Lodge on 15th May. An attendance in excess of 200 was present. The discussion was opened by M.W. Bro. B. C. Parker and M.W. Bro. William Douglas.

Our Grand Master took a prominent part at every meeting, and his wise counsel and serious appeal, must, in due season, bring an abundant harvest in Masonic circles.

The Committee are planning similar meetings for the current season, and brethren are asked to consider this avenue of Masonic education as a means whereby an added interest may result in our rural areas. As a suggestion, may we draw this paragraph to the attention of the Brethren in Portage la Prairie, Gladstone, Pilot Mound, Killarney, these points being situated in districts where a Regional Meeting may be successfully held. Of course only three meetings can be undertaken. Let us hear from you.

FIFTIETH ANNIVERSARY

Holland Lodge No. 63 came into being on November 27th, 1895, under the Grand Mastership of Most Worshipful Brother Charles N. Bell. The names of the following Brethren appear on the Charter: Walter M. Scott, Horace D. Cooper, Neil McIvor, Francis H. Dagg, David R. Bruce, Charles J. Crawley, Robert Kerr, and John J. Mawhinney.

The fiftieth anniversary was celebrated on June 10th, 1946. Right Worshipful Brother Walter McDonald, Senior Grand Warden, represented the Grand Master, who was absent from the province at the time. Right Worshipful Brother E. A. Syms, Grand Chaplain, also representatives from a large number of the neighbouring Lodges, brought congratulations.

Right Worshipful Brother F. H. Dagg, the only active Charter member, was presented with a walking cane suitably inscribed, as a memento of his having attained sixty years of continuous membership in the Craft, fifty of which he has been an active member of Holland Lodge, and long time Secretary.

NOTICE

Secretaries of the various Districts are requested to forward to M.W. Brother Harry Woods, at the Masonic Temple, an account of the proceedings of their District Meeting as soon after it has been held as possible. This for purposes of publication.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

SEPTEMBER 1946

No. 7

ANNUAL COMMUNICATION

The attendance at the Seventy-First Annual Communication of the Grand Lodge of Manitoba, which was held in the Fort Garry Hotel, Winnipeg, on Wednesday and Thursday, June 5th and 6th, 1946, was the largest in its history. The registration was 670, and in addition there were present 150 Master Masons. The total attendance was over 820. Representatives were present from the following Grand Lodges, Canada (in the Province of Ontario), Alberta, Saskatchewan, North Dakota, and Minnesota.

The Grand Lodge was opened in Ample Form by the Grand Master, Most Worshipful Brother Dr. Peter T. Pilkey, at 2 o'clock p.m. on June 5th.

The address of the Grand Master, delivered at the evening session, was comprehensive and powerful, and was listened to by a crowded attendance. He reported fully on every phase of a year of work well done, and was given rapt attention throughout.

There was an overflow audience at the complimentary luncheon tendered to the Brethren in attendance from Lodges outside the area of Greater Winnipeg on the Thursday. The Hosts were the Lodges of the First and Twelfth Masonic Districts. The details of this function were carried out by the Past Masters' Association of Winnipeg. The Guest Speaker was Most Worshipful Brother George H. Crane-Williams, Grand Master of the Grand Lodge of Alberta. His address will be found in the Annual Proceedings and the Brethren who failed to hear the message in person will be able to read and study it.

The afternoon session was devoted to the disposal of various notices of motion to amend the Constitution, particulars of which will appear in the Proceedings.

The evening session opened with the report of the Committee on Credentials, followed by the address of the Grand Chaplain. The Chairman of the Scrutineers presented his report of the elections, after which the officers of Grand Lodge, elected and appointed, for the Masonic Year 1946-47, were installed into office by Most Worshipful Brother Harry Woods, assisted by the Grand Director of Ceremonies, Right Worshipful Brother Hugh A. Innes.

Most Worshipful Brother Maurice S. Donovan, of Brandon, is our Grand Master for the ensuing year.

OUR GRAND SECRETARY.

At the Annual Communication of Grand Lodge held in June, Most Worshipful Brother Dr. Peter T. Pilkey was elected to the office of Grand Secretary. He is well known in every part of our wide Jurisdiction, and a few references to his Masonic background at this time should be opportune. Brother Pilkey was brought to Masonic Light in St. George's Lodge No. 88, Owen Sound, Ontario, in 1917. Five years later he was Worshipful Master of his mother Lodge. In 1925 he was elected District Deputy Grand Master of the Grey District No. 25, Grand Lodge of Canada in the Province of Ontario. Later, Brother Pilkey moved to the Province of British Columbia, where he affiliated with Cascade Lodge No. 12, G.R.B.C., in 1926. Was appointed Grand Chaplain of the Grand Lodge of British Columbia 1928 to 1931.

He came to Manitoba in 1930, and affiliated with Ionic Lodge No. 25 in 1936.

He was elected Grand Chaplain of the Grand Lodge of Manitoba in the years 1939, 1940, 1941, Junior Grand Warden 1942, Senior Grand Warden 1943, Deputy Grand Master 1944, and Grand Master in 1945.

Our Grand Secretary takes over his duties with a wide experience of men and things in the Masonic field, and is well equipped for his responsible office. We extend a welcome to the new incumbent.

DISTRICT MEETINGS

A meeting of the Third Masonic District was held in the Lodge Room of Treherne Lodge No. 51, on Friday, July 26, 1946, presided over by the District Deputy Grand Master, R.W. Brother H. A. Adair.

The Grand Master, M.W. Brother Maurice S. Donovan, was present, accompanied by the following officers of Grand Lodge: R.W. Brother H. B. Donnelly, Deputy Grand Master; M.W. Brother Peter T. Pilkey, Grand Secretary; R.W. Brother E. A. Syms, Grand Chaplain; R.W. Brother H. A. Innes, Grand Director of Ceremonies. M.W. Brother Samuel Burland was also one of the party.

The Register showed that every Lodge in the district was represented.

In addition to Past Masters, Masters, and Wardens, there were present 55 Master Masons, the total registration was 140, which included 17 visiting brethren.

The afternoon session was devoted to the discussion of matters of interest to the Lodges of the district.

A banquet was served under the auspices of the Ladies' Aid of the United Church, following which the usual toasts were honoured.

An interesting feature at the evening session was the presentation to the Grand Master and Deputy Grand Master, by Brother Pilkey, of their certificates as Hon. Past Grand Master and Hon. Past Deputy Grand Master, respectively, in the Grand Lodge of Saskatchewan.

The Grand Master delivered a very fine and instructive address, which was listened to attentively by the brethren in attendance.

On Wednesday, July 31, 1946, the District Meeting of the Fifth Masonic District was held in the Lodge Room at Russell. R.W. Brother J. A. McKinnon, District Deputy Grand Master presiding. A total of 76 were present, all Lodges in the District being represented. Following is the analysis.

Thirty-three Past Masters, 11 Masters, 4 Wardens, 23 Master Masons, 5 visitors, including the following officers of Grand Lodge: M.W. Brother M. S. Donovan, Grand Master; R.W. Brother H. B. Donnelly, Deputy Grand Master; M.W. Brother Peter T. Pilkey, Grand Secretary; and R.W. Brother E. A. Syms, Grand Chaplain.

Among the members present was W. Brother Rowan, one of the oldest Masons in the Jurisdiction.

The item "Significance of Freemasonry," "Information Please," dealt with by the Grand Secretary during the afternoon session, was very informative and provoked a great deal of interest and discussion, in which several members took part.

The banquet was held in the basement of the United Church.

The Grand Master and other Grand Lodge officers were introduced by R.W. Brother G. V. Henderson, of Strathclair Lodge No. 106.

All stood in silence for one minute in honour of those brethren of the District who had passed away since the last District Meeting.

The Grand Master addressed the Meeting on "The Principles of Freemasonry," urging that they be applied in the daily walks of life. A collection taken in aid of the Grand Lodge Benevolent Fund realized the sum of \$33.00.

REGIONAL MEETINGS

Three meetings were held just prior to our Grand Lodge Communication, each of which was an unqualified success. On 29th April the brethren met in the Masonic Temple at Brandon, under the auspices of Brandon Lodge and Tweed Lodge. The attendance was in the neighbourhood of 250 and the Lodge Room was filled to capacity.

Discussion was led by M.W. Bro. William Douglas, whose remarks dealt with the attitude of Freemasons to the uninitiated. R.W. Bro. Harry Donnelly spoke on the attitude of Lodge members to the new initiate. Both subjects brought much discussion from the brethren present.

ANNUAL PROCEEDINGS

The printed proceedings for 1946 will be ready for distribution by the time this issue is in the hands of brethren. Two copies will be sent to each lodge and if you are interested at all in the doings of your own Grand Lodge then this new volume should be a "must" in your fall reading schedule. Particular recommendation is made here to the annual addresses of our Grand Master, the Grand Chaplain and the Grand Historian. There is also the address delivered at the luncheon meeting by M.W. Bro. G. H. Crane-Williams of Alberta.

If you are interested in the statistical side of Freemasonry in the jurisdiction you will find material to satisfy your curiosity. If it is our finances you want information about the annual statements appear in full.

There is a brief summary of the activities in other Grand Lodges with whom we are in communication.

The address of the Grand Historian should be of particular interest to the brethren of the Greater Winnipeg area because it relates the story of the various buildings occupied by the Masons of the City as their Lodge room since the introduction of Freemasonry to our country in 1864.

All in all the latest volume of our proceedings is full of important information, and it is expected the copies distributed to all our constituent lodges will have a wide circulation among the membership.

DISTRICT MEETINGS

Announcement has been made by the Grand Secretary that the schedule for the month of October, 1946, has been arranged as follows:

October 2nd	Second District	Carberry
October 3rd	Ninth District	Grandview
October 17th	Eighth District	Carman
October 22nd	Sixth District	Hartney
October 23rd	Fourth District	Boissevain
October 24th	Seventh District	Oak Lake
October 29th	First District	Winnipeg

The M.W. Grand Master will attend these meetings. Let us once more repeat what has been said on many previous occasions, that every Master Mason can and should attend his District Meeting.

WE WANT

Once again we invite brethren to submit short items for future publication in this your own Masonic periodical.

Surely there is some topic you can write about. Again, if you do not feel inclined to write an article, perhaps you can send in a question or two, or suggest a subject for consideration.

Do not hesitate to make your suggestion. We want you to understand this is your paper. Come on fellows, do not be too retiring.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

OCTOBER 1946

No. 8

OUR NORTHERN OUTPOST

The evening of 10th September, 1946, will be memorable in the annals of Flin Flon Lodge, No. 153. At the lodge meeting held that date our brethren burned the mortgage on their temple building, all outstanding indebtedness having been paid in full.

The M.W. Grand Master, M. S. Donovan accompanied by R.W. Bro. W. C. McDonald, Senior Grand Warden, M.W. Bro. P. T. Pilkey, Grand Secretary, R.W. Bro. E. A. Syms, Grand Chaplain, and V.W. Bro. F. H. Blythe, took part in the ceremony, and reports reaching our desk would indicate that the interest and enthusiasm at Flin Flon continues unabated.

It is of interest to recall that Flin Flon Lodge received its dispensation at the hands of M.W. Bro. William Douglas on 16th October, 1929. Two special Pullman cars were needed to accommodate the fifty brethren who travelled north to institute the new lodge.

At the beginning of their lodge life the members of Flin Flon Lodge were accommodated, temporarily, in the United Church. It was a great day in the mining town, and those who took part in the opening ceremony will never forget their experiences in this outpost of civilization.

What a change has taken place in the interval.

On 12th September, 1939, ten years after the lodge was instituted, a special meeting of Grand Lodge was held in Flin Flon for the purpose of laying the corner stone of their newly erected Temple.

In the evening of the same day a lodge meeting was held—this was the opening of the fine new hall.

M.W. Bro. Wm. D. Lawrence, Grand Master, laid the corner stone and delivered an inspiring message at the lodge meeting.

It requires money to build temples, and when sufficient ready cash is not available we have a system of financing the balance by way of a mortgage loan. That was the plan followed by the brethren at Flin Flon. Now they have discharged their mortgage debt—seven years after completion of their building—while, within a lodge life of seventeen years they have a tangible monument in the shape of a commodious hall, indicating to the world at large that devoted craftsmen can and do build temples.

Long may the record of Flin Flon Lodge remain on the high plane that has marked its existence as a constituent lodge of the Grand Lodge of Manitoba.

Congratulations to the officers and members of the Lodge are in order and they are tendered at this time with all sincerity.

We are sure all the members throughout the jurisdiction join in this tribute.

COMMUNITY SERVICE

We have had occasion to make reference in previous issues to some outstanding community efforts performed by members of the craft outside the usual work of their Lodge. Such individual and combined contributions in our judgment is an outward exemplification of the spirit of Freemasonry.

Recently another instance of this kind was brought to our attention, and the spade work and behind-the-scenes activity was largely done by brother A. Dack, a member of Morden Lodge, No. 13, G.R.M.

The Government of Manitoba has decided to name Highway No. 3 the "La Verendrye" Trail in commemoration of the first white man to set foot in this area.

The citizens of this Province have not been much given to preserving the landmarks of the past. Too few of the memorable sites have been suitably marked. Perhaps we have been too busy with the things of the moment to give much heed to the happenings of yesterday.

In any event there have been some historic spots suitably marked, one of which is the memorial tablet affixed to the building on the site of which stood the log house in which Freemasonry was introduced to Western Canada.

We extend congratulations to Brother Dack for his perseverance, and when we travel over the re-named La Verendrye Trail let us give a thought to our brother whose efforts brought about such a significant reminder of the early days of Manitoba.

SPEEDING ALONG

The outlook for tomorrow, or perhaps it may be the day after tomorrow, is that science will produce an aircraft that will travel at an unbelievable speed. One wonders if speed has become the watchword of our time.

The spirit of today is that of hurry, hurry. Everybody seems to aspire after the go-getting type. There is a disposition on the part of the individual to concern himself more with regard to the time it takes to reach "there," than in the experience which he gains as he travels "thither."

In the Masonic journey our candidates miss everything worth while if they simply tear along the highway, covered with dust. Little do our impatient, hustling officers realize, that the course of Freemasonry to the new initiate can be made a happy journey through a pleasant country.

The tendency is to make everything we can in a night journey so that we may sleep all the way, if only in the morning we find ourselves arrived at the destination.

It is the journey that prepares us for the arriving. The way we travel is indeed worth while. We have not arrived at our true destination when the circuit of degrees is completed, no, we are just starting out on a pleasant road—full of anticipation.

Don't spoil the journey of the young initiates by rushing them pellmell through our Craft degrees and don't hold out promises of more and still more to follow after they receive their Master Mason Degree.

If you really want your young members to be enthusiasts in Freemasonry, then for heaven's sake take the necessary time to train them and don't do your work in a hurry.

FOR CRIPPLED CHILDREN

For some months past the members of Khartum Temple have conducted a campaign to raise the necessary funds to erect a new hospital. The original objective was \$150,000 and it is most gratifying to learn this was over-subscribed by the magnificent sum of \$100,000.

With a quarter of a million dollars in hand, subscribed by members of the Masonic Fraternity and other friends whose hearts beat warm for the handicapped child, a more complete institution than was originally planned will rise on the site, 611 Wellington Crescent, Winnipeg.

It is interesting to report that on Saturday, 24th August, the first sod was turned by the Imperial Potentate, Judge George H. Rowe of Buffalo, N.Y. The gala occasion lasted through two days, 23rd and 24th ult. and was attended by His Honor, Lieut.-Governor R. F. McWilliams, Hon. John S. McDiarmid, acting Premier, and His Worship, Mayor Garnet Coulter. More than 3,000 brethren from the United States came to take part in the festivities.

The splendid work which has been done at the mobile unit in Winnipeg, established twenty-one years ago, is a credit to the Nobles of the local Temple. During its existence, more than 2,700 children have been treated in Winnipeg and had the accommodation been available the number of young patients would have reached considerably greater proportions.

When the new buildings are completed they will include a forty bed hospital which will increase the existing unit capacity by fifty percent more accommodation. The new hospital will be modern in every respect, completely equipped throughout and incidentally free from debt.

The people of the Province of Manitoba are indebted to the hospital board, to the energetic body of workers who carried out the details of the campaign to its successful conclusion, and to the generous subscribers for their wonderful gifts.

In adding this feeble testimony to a great achievement may we express the hope that the children who come for treatment may return home, as so many have in the past, able to take their rightful places in their community.

This is indeed a real work of mercy, and in the years to come many who receive the benefits of the new hospital will bless the day when Nobles of the Mystic Shrine turned the sod and prepared to erect their house of healing.

our ceremonies and rites. Only then can we regain and bear the lofty name of Freemasons who are building the Temple of Humanity.

"We have to work at this great task that we may be worthy of our respectable name of Freemasons, free builders of a better future, free men of good reputation."

PROPER PREPARATION

We are all familiar with the question, "Is he properly prepared?" Do we realize the deeper significance of the question when it is applied to officers of a Lodge and to the membership in general.

At this season when it is necessary to elect and appoint new officers for the ensuing year, it is suggested that as we consider the qualities of the prospective officers we should seriously ask, "is he properly prepared?"

Here are two points we would emphasize in this connection: (1) Members who are honored in their lodge by appointment or election to office should remember that while compulsory attendance at our meetings is not a condition, nevertheless a successful Worshipful Master will never be developed by a brother who during his testing days as a junior officer was careless and neglectful in the matter of his attendance at lodge.

(2) No brother should accept office unless he is prepared to sacrifice time and energy in carrying out his duties. The responsibility of office, we have observed, does not appear to have occurred to many who in the course of time ultimately were elected to the Master's chair.

We would urge the membership at large to choose their officers regardless of what the office may be, from a strict standard of merit, and merit alone. Too often we find a man, for some reason or other, appointed to the so-called bottom of the ladder office. As the years pass he is progressively moved one step at a time until he reaches the highest office in the gift of his brethren.

The time to replace a misfit is when it is evident the calibre does not measure up to the material we need in the ranks of Masonic Leadership.

Let us base all preferment, as the Masons of old did, upon real worth and personal merit, then we will indeed find no misfits in the important officers of the Craft.

OUR GOVERNOR GENERAL

We learn from one of our contemporaries that Field-Marshal Sir Harold Alexander, Governor General of Canada, is a member of ATHLUMNEY Lodge, No. 3245, London, under the registry of the United Grand Lodge of England, and was Master of the Lodge in 1938-39.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

NOVEMBER 1946

No. 9

EMERSON ANNIVERSARY

We announced in our April issue that Emerson Lodge No. 6 planned to celebrate its Seventieth Anniversary on 16th May last. Circumstances prevented the meeting being held that day but on 18th September the Lodge Room was well filled and a memorable ceremony took place with the M.W. Grand Master, Maurice S. Donovan, and several Grand Lodge Officers, in attendance. Most of the lodges in the Eighth Masonic District were represented, as was also St. John's Lodge No. 4, which sponsored Emerson Lodge in 1876.

Seventy years have passed and gone since the late R.W. Bro. Fred T. Bradley first sounded his gavel and called the faithful few charter members to order. It was a red-letter day in the young frontier settlement and four Grand Lodge Officers had sailed down the Red River by steamboat to institute the new lodge.

It should be recalled that an attempt had been made five years before—in 1871—to organize International Lodge under dispensation from the Grand Lodge of Canada (in Ontario). At that time the boundary line between Lake of the Woods and the Rockies had not been established, consequently there were grave doubts as to what piece of land was in Canada and what lay in the United States. Then buildings were not available and the original plan died out and nothing further was done until after the formation of the Grand Lodge of Manitoba.

We gaze in retrospect at the days that lie behind and see again in the patchwork of our memory, brethren we knew and worked with long ago.

In every lodge throughout the jurisdiction we need a day of commemoration, on which occasion we take time to render tribute to the unknown Masons, forgotten of fame and unsung by poetry, who by their love and loyalty built their very selves into the Temple of our Craft.

They were indeed true builders and we should honor and revere their memory. For the work these pioneers did—for their example of faithfulness to duty—for the heritage they delivered to our generation let us express gratitude and praise.

To Emerson Lodge No. 6, and to its members, wheresoever they may be, we extend congratulations on the accomplishment of seventy years' successful work toward the goal of Freemasonry.

THE DEMIT

A demit is a certificate granted by a lodge indicating that on the date of issue the brother named thereon had been in good standing and clear on the lodge books. This certificate is not a

continuing document, because upon its issue, a brother ceases to be a member in good standing in the lodge issuing the demit.

To demit, which is the act of the member, is then, to resign; and to grant a demit, which is the act of the lodge, is to grant a certificate that the resignation has been accepted.

According to the rules of Grand Lodge a brother holding a demit can visit a lodge for a period of twelve months from the date of issue. When this period has elapsed, then the demitted member ceases to hold the necessary documentary evidence of valid date, by which he may prove to be in good standing.

There appears some doubt in the minds of many brethren just what position a brother holding a demit is in, and what attitude a Worshipful Master should adopt when a visiting brother presents a demit. This item may assist these members to a better understanding of the regulations which govern demitted Masons who seek to visit a lodge in Manitoba.

MASONRY IN HOLLAND

Our interest in Freemasonry in Europe has been intensified by the war experiences of devoted brethren who have kept the lamp of Freemasonry alight through the terrors of enemy occupation. Recently an account of the first Masonic meeting held in Holland since that country was over-run by the Nazis in the Spring of 1940, came to our desk.

The Temple had been destroyed and many brethren had suffered at the hands of the Gestapo. Most of the members were leaders of the underground.

In attendance at this auspicious meeting were brethren from almost every Province in Canada.

Bro. Dr. H. H. Bruinsma, the principal speaker, had been in solitary confinement on a potato and water diet until liberated by the arrival of the British forces. His address, in part, is quoted herewith:

"It is a great pleasure to me to welcome you, my foreign brethren, in our circle at Zutphen. We are glad you have been so kind as to come together here in order to commemorate our liberation, in the regaining of which you had so great a share. Five anxious years lie behind us. Labouring hard and fighting bravely you have come to the rescue of enslaved European nations. We have been waiting, not passively, but actively, struggling to save what could be saved. It was not material goods in the first place; of course they, too, had to be saved. Do not they form the basis of the possibility of our spiritual possessions? And it is my opinion that the Dutch, together with all those tortured and subdued nations, have contributed their share to the salvation of their spiritual riches.

"You, our brethren from over the seas, can hardly understand what exertion, what courage, was needed to meet the future each day, undaunted, with head erect. This is not the moment to look

back on all the misery we have gone through, nor to commemorate our fallen heroes. This is the hour in which we wish to make each other's acquaintance, in order to know what we can be for each other in the future, for the possibilities of building together a better future, anchored in the better knowing and understanding of each other, and this building of the future is the great task of the Freemasons. . . .

"We call ourselves free men of good reputation. That means we ought to be men free from narrow judgment, free from prejudice, who owe their reputation to the fact that they are able to understand themselves and their fellow-men, and on account of that understanding, know how and when to act. Deeds and action led by wisdom and power can raise our doings to the beauty of a harmonious life. . . .

"How bewildered, how unbalanced the human mind may become, the past years of the war taught us. I need not go into details. You, brethren of the Lodges of the Allied Nations, have seen enough yourselves; we, brethren of the Lodges of the subdued nations, experienced enough. We need not enter into a theoretical exposition of what happened, the question is, whether we can learn to *understand* what happened, *how* it was possible that this war with all its atrocities broke loose. Can we discover anything of the cause, and can we make any alterations in it? I believe that the old proverb over the gates of our temples, 'JNOTI SEAUTON'—know thyself—shows us the way.

"Have we lived up to it? Have we indeed worked on the rough stone in ourselves in such a way that it began to resemble the cube? We think we have, but I for one have my doubts. It was especially during those years of war that more than ever it came home to me how little we know ourselves, how little we are aware of our own deepest motives. . . .

"Man is conscious of a dualism in himself. On one side chained to animal and material laws, on the other side trying constantly to set himself free from the laws of matter, that he may understand something of the essence of Creation and its Creator. That the material laws can get a detestable power over us we have experienced in its full wretchedness. It was abominable, and we have exerted ourselves to the utmost to escape from it, and we are now struggling in the first stage of the wrestle for a better understanding. But, when the first stage is over, when society has again a fairly good aspect, when everything has a certain regularity, what shall we do then? Shall we travel in the same old rut again, and shall we accept as the most usual thing all that the community in its technical perfection has to offer us? That would be the greatest mistake, and it is here, my brethren, that there is a great task before us as Freemasons. . . .

"In the first place we must become aware of the facts, and secondly we must hand on the consciousness we have acquired to the community, so that we may lead on to a happier future, or in the words of St. Paul, 'Quench not the Spirit'.

"We may give utterance to the best in us in a well-considered ritual, but we shall have to prove by our deeds that we live up to

The last time this grimly picturesque ritual was performed was more than 200 years ago.

Remember the lesson of the white lambskin, it is more honorable than the order of the Garter.

BANFF CONFERENCE

The sixth annual Conference of the four Western Grand Lodges—Saskatchewan, Alberta, British Columbia and Manitoba, was held on 5th, 6th, 7th September. Our Grand Lodge was represented by M.W. Bro. M. S. Donovan, Grand Master; R.W. Bro. Harry B. Donnelly, Deputy Grand Master; R.W. Bro. Walter C. McDonald, Senior Grand Warden; and M.W. Bro. P. T. Pilkey, Grand Secretary.

The agenda for the three-day conference carried eight subjects for discussion: (1) Responsibilities and opportunities of a Worshipful Master. (2) Responsibilities and opportunities of a Lodge Secretary. (3) How to maintain and develop the interest of the Newly Raised Brother. (4) The Ideal Lodge. (5) The Business Management of a Lodge. (6) The Duties and Privileges of Lodge Membership. (7) Freemasonry and Citizenship. (8) How to Promote Lodge Attendance.

R.W. Bro. Donnelly and R.W. Bro. McDonald led in the discussion of two of the topics and both officers did a fine job, greatly to the credit of themselves and the Grand Lodge they represented.

The attendance on this occasion consisted of 38 brethren including the Grand Masters and Grand Secretaries of Saskatchewan, Alberta, British Columbia, Manitoba, Canada (in Ontario), Oregon, and Washington, also the Grand Masters of North Dakota and Minnesota and a representative of the Grand Lodge of Illinois.

The 1946 conference without doubt was the outstanding meeting yet held and it brought high praise from the representatives from outside the four western jurisdictions.

A complete summary of the proceedings and discussions will be on file with our Grand Lodge Librarian in the near future and we urge the Masters of our Lodges to arrange for a loan of a copy. He will get sound advice and genuine inspiration from the report. This is the type of Masonic Education our young lodge officers ought to follow, because it cannot fail to bring to their personal attention suggestions for the improvement of our Lodge life.

OUR MEMBERSHIP

The total membership in the Lodges under the Registry of the Grand Lodge of Manitoba at 31st December, 1945, was 11,068, an increase of 511 for the year.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 2

DECEMBER 1946

No. 10

CHRISTMAS GREETINGS

Christmas invariably brings with it a spirit of rejoicing, and the coming festive season, let us hope, will prove no exception to that general rule.

On a certain day over nineteen hundred years ago the world had a new start. Nobody knew it at the time. That new start was nothing less than the coming of the God of Eternity into the world of Time, into our world. He came very quietly and the event changed the course of history. The outstanding happening of that far-off time was the birth of a child in the little town of Bethlehem.

As we look in retrospect across the years we must realize that we have been shaken by the calamities of war, and our concern, regardless of our station in life is to rebuild the world.

We want a new deal, a new understanding and an assured peace. We seek to secure guarantees for these things in covenants and charters.

Every Freemason must know, if he reflects upon his vows and affirmations that if a reformation is to be realized it must come from within. We can for instance start thinking about our duties instead of our rights—of our responsibilities and not our likes and dislikes—of what we can give, and not of what we can get.

That this complete change of heart, this new start, is possible, should be obvious to all serious minded men. You may have been off the straight road for years—go back to it; you may have been going in the wrong direction altogether, have the courage to turn round and go back; it can be done, so begin now.

Now that we are face to face with the problems of peace, we need wisdom. General Eisenhower in a recent address said "there ought to be no reason why the brotherhood of war should not be made a brotherhood of peace."

All our problems, in whatever realm they may be, are basic human problems. They do not primarily affect industry or government; they affect primarily men and women. They are problems of human relationships; they are problems of attitude of mind and spirit.

So as our thoughts turn once again to the story of Bethlehem let us visualize the spirit of peace and goodwill toward all men, and in the stillness of our own hearts apply the message of Christmas. Its challenge comes more searchingly to us now than ever before, and more than ever, it gives us an opportunity to apply Freemasonry to our daily life.

Wherever you may be—we send you fraternal greetings.

"MORE HONORABLE THAN"

We are all familiar with the phrase "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." These decorations take us back many generations. The Order of the Garter was and is still considered the highest decoration that can be bestowed upon a subject by His Majesty the King. It is the oldest and most colorful of all our orders of chivalry. The insignia of the Knights of the Garter hang in St. George's Chapel, Windsor, England.

When you pass from the nave of the chapel through the archway of the screen into the choir, you find yourself between two rows of silken banners, blazoned in heraldic colors and designs, projecting from the canopies of the choir stalls.

Soon you notice something more; these canopies are not mere screens to protect the singing monks from the cold draughts at some frosty morning service, they shoot upwards, almost as if their cunning woodwork were coming alive again, in carvings and crockets, to a tall pinnacle twenty feet from the floor. And nearly every one of these canopies has a great helmet perched on its top-most filial, with a sword hanging down in front of it.

What are these banners, swords and helmets? And what are they doing here? They are the insignia of the Knights of the Garter, and you are in the chapel of that order.

The story goes that the Countess of Salisbury dropped her garter during a State ball. When some of the courtiers began to make rude remarks, King Edward III picked it up and announced that he would "found an order of chivalry with the garter as its emblem and the words "HONI SOIT QUI MAL Y PENSE" (Evil be to him who evil thinks) for its motto.

This was the reason given for founding this order of chivalry in 1349, nearly six centuries ago. Whatever its real origin, the Garter has long been the highest of all British decorations.

Why, you might ask, should its knights hang up their banners and helmets in the King's Chapel? Well there is a reason.

In those feudal times, the King ruled by Divine Right, and the orders of chivalry were of Christian origin; that is to say, their knights owed service alike to God and to the King. In fact, they were as much religious as military bodies, and so their emblems hung not merely in the King's palace, but in his chapel.

There you have the setting for a grimly picturesque scene, which has sometimes been enacted in St. George's Chapel. For, if a knight disgraced himself, he had to be degraded.

Let us see what crimes a knight could commit, so great as to call for his degradation. There were only three; heresy, treason, and "flying from battayle." The rules are all laid down in a special statute by King Henry VIII;

"The first poynt of reproche ys that if any Knyghte (as God defende) be conveyngued or attaynted or erroour against the

Christian Faith Cathodique or had for any such offence suffered any payne or punicon publique,

"The second poynt of reproche ys that if any Knyghte (as God defende) has been arraynted convicted or attaynted of High Treason,

"The third poynt of reproche, ys that if any Knyghte departe or flee away from Battayle or Journei, being with his Sovereign Lord, His Lieutenant or Deputie, or other Capitaine having the King's power royal and auctorite—and where-as Banners, Estandards or Pennons have been displaid and that they proceeded to fight, he that then heinously and cowardly flieth or departith away from them ought to be esteemed and judged to have reproche and never worthy to be electe Knyghte of the said Companye."

Heresy, treason, flying from battayle; the refusal—religious, political, or military to refuse orders given by divine authority. These crimes were so heinous as to deserve not only loss of life, but also of honor.

In order, therefore, that the disgrace of such punishment might not fall upon any knight of the Garter, the sinner must be formally degraded from his honour before being sentenced.

The unhappy knight, who had once been the central figure in a splendid ceremonial when he was installed, becomes the victim of an extraordinary ritual of degradation, every detail of which is laid down in the old records.

He stands in the Choir of St. George's Chapel; his sword is taken from him; his spurs are chopped off; any badges or emblems of rank are torn from his clothing.

Present at this ceremony is a full muster of the officers of the order, plumed and robed. Just before Morning Prayers, Garter King of Arms, in his heraldic tabard, goes to the brazen lectern, placed in the middle of the choir. With his officers around him, and with Black Rod present, he reads aloud the document proclaiming the Knights degradation. Meanwhile, one of the heralds has provided himself with a ladder, by which he climbs up to the back of the convicted knight's stall, and at the moment when Garter King of Arms pronounces the words, "be expelled and put from among arms," he lifts the helmet off the tall pinnacle, and hurls it down with a crash on to the stone floor; after the helmet, go the banner and the sword.

When the last words of degradation have been read, the whole party proceed to kick the accoutrements, one by one, out of the choir, through the archway of the screen, into the body of the church, and on out of the west door, down the hill, and through the great castle gate, from which they are thrown into the ditch.

An astonishing spectacle—all those dignitaries in robes and ribbons and gold chains, solemnly kicking away, until the helmet falls with a splash into the muddy moat, while the wretched ex-knight stands, meanwhile, at the channel steps, stripped of all his magnificence, awaiting the order to start upon his journey to a dreadful death.